

The Birhatīya Conjuration Oath and the meaning of its first 28 names *

Introduction, Translation & Transcription

N Wahid Azal

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A circular talisman (*dā'ira*) utilizing the **Birhatīya** conjuration and names with a **4x4** magic square in its center (**source**: unknown).

* This current version of our paper is a slight revision of our 2008 piece.

Introduction

The following below is our translation of the famous *Birhatīya*¹ conjuration oath together with Aḥmad al-Būnī's (d. 1225) delineation of the meanings and pronunciation of its first twenty-eight names. The recitation of our translation here was first delivered as part of our presentation on the occasion of the third Alternative Expressions of the Numinous conference held at the University of Queensland in Brisbane, Australia, in mid August 2008.² The meanings were translated just before the commencement of Ramaḍān 1429 (August 31, 2008).

Together with the two *Jaljalūtiya* poems (*majora* and *minora*) attributed to the first Shī‘ī Imām ‘Alī ibn Abī Ṭālib (d. 661),³ as well as the 40 Idrīsid Names,⁴ the *Birhatīya* conjuration oath constitutes one of the preeminent magical proof-texts and invocations among the vast occult *rūhāniya/‘ulūm gharība* literature of the Islamic world. It especially occupies a pride of place amongst the *Corpus Bunianum*,⁵ and so, therefore, no discussion of the subject can proceed objectively without some reference to it. Many versions of the text exist in manuscript as well as in the printed editions, sometimes with variations between the names as well as in the structure of the conjuration oath itself. The standard, popular recension and discussion of it, however, remains the one elaborated by al-Būnī, particularly in the commentary reproduced in the Wellspring Sources of Wisdom (*manba‘ uṣūl al-ḥikma*) (Beirut, n.d.).⁶ Although this conjuration oath (or, rather, its names) has appeared and been discussed in an endless array of *rūhāni/‘ulūm gharība* related material in Arabic, Persian, Urdu, Javanese, Gujarati (and even Albanian), to name a few, its origin remains somewhat shrouded in obscurity and so to a great extent conjectural as to specific origin. Al-Būnī attributes a pedigree originating in distant antiquity and a provenance chiefly going back to the era

of the Biblical-Quranic prophet-king Solomon. Prior to al-Būnī's treatment of it, the *Birhatīya* was also dealt with in depth by two currently unknown Muslim occultists in the centuries immediately prior to al-Būnī's, *viz.* Muḥammad ibn Aḥmad al-Ṭabsī (d. 1089/90)⁷ and Ibn Arfa^c Ra's (d. 1197).⁸ Each of their quite detailed discussions of the subject (and especially the names) still remain only in MSS and are presently being studied.

Much like the Greco-Egyptian magical *papyri*, the interest of this text to serious students of white magic and the occult in the Islamic world is in its deliberate (and to a great extent, creative) linguistic syncretism which utilizes divine names in Hebrew and Syriac within the general context of an Arabic invocation incorporating Quranic quotations specifically directed at invoking helper *jinn*, angels, spirit guardians (i.e. *muwwakilūn*) -- and as some have asserted, also helper demons (*‘afārīt*) -- all of which are held to be the instantiations of these (pseudo-) Hebreo-Syriac names. Discussions of it have been provided by Tewfik Canaan in his article “*The Decipherment of Arabic Talismans*”⁹ and more recently in two popularized discussions (one book length) by Nineveh Shadrach.¹⁰

While many modern scholars would consider such words and those names associated with the *Birhatīya* to be outright gibberish; it must be underscored and emphasized that to occultists in the Islamic world they are not. Such names and words, even if contrived to some degree by the standards of language and precise philology, are part of a special branch of conjuration magic within Islamic occultism variously known by the epithets *‘azā’im* (عزم), *ta‘zīmāt* (تعزيمات) or *‘ilm al-‘azamāt* (علم العزمات). The first of these three epithets literally denotes ‘spells’ or ‘charms’. Given this, the comparison here with the Greco-Egyptian magical *papyri* is especially apropos.

In our translation below, wherever identifiable, we have preferred the correct Hebrew orthography and pronunciation for the Hebraic names given rather than al-Būnī's arabized Hebrew. A translation of the meanings of the first twenty-eight names as given by al-Būnī follows the translation of the text. While we mentioned the 'azā'im, the reader should also note that al-Būnī's explanations and elaborations on the meaning of these names -- that is, when juxtaposed with their Hebrew and Syriac approximations -- is somewhat forced and contrived. This seems to have been noticed by al-Būnī's own contemporaries as well and also by later commentators. This is one reason why there exists some consensus that the actual authorship of the *Birhatīya* commentary may not actually be by al-Būnī at all, but rather by someone else.¹¹ In that section the placement of these names according to their specified *abjad* (numerological) sequence has also been provided together with the numerical values of the names themselves.¹² This is followed, in conclusion, by a typescript of the Arabic text we have utilized for our translation. All translations from the Qur'ān here are our own.

In addition, we should highlight here that the importance of this conjuration oath -- and specifically the names -- should not be underestimated either by practitioners, students or by scholars of Islamic esotericism and the occult. The *Birhatīya* conjuration oath constitutes a sort of supreme magical proof-text of sorts to the relatively active occultist milieu and sub-culture in the Islamic world. We know of one Pakistani correspondent on the former Ruhaniya list on yahoogroups who admitted they were formally initiated into Sufism by their shaykh with the recitation of this conjuration oath constituting the formal accept of the ceremony of initiation (i.e. *tasharruf*) and the taking of hand (i.e. *bay'a*).¹³ In a Tanzanian sub-branch of the Tījāniyya order the daily recitation of the *Birhatīya*, together with permutations deriving from it (several from

the conclusion of al-Būnī's commentary), is regularly recommended to initiate and non-initiate alike. One correspondent communicated to us that they were recommended several of these names by a Tanzanian Tījānī representative residing in the UK as a daily program involving the recitation of these names as continual, running *dhikrs*¹⁴ (invocations) to a prescribed number. Orthodox Sunni fundamentalists (i.e. the Salafists/Wahhabis) of the Islamic world, of course, find all such material suspect, highly objectionable and thus un-Islamic to the core; albeit, as with other things, their opinion has not been widely received (in fact, it has been widely ignored), nor has it remotely halted or degraded the well-worn popularity of such material in that part of the world. Iran, of course, is a totally different matter where such material is continually being printed and reprinted in multiple editions, where MSS emerge from assorted libraries on a daily basis, not to mention where scans are regularly uploaded online and shared widely.

In our translation, basic transliterations of the Arabic have been placed in round brackets () . The actual Arabic of the names have likewise been placed inside round brackets as well as the numbering of the Quranic verses wherever they occur. Insertions or expanded readings have been placed inside square brackets []. The longer, running sections, where the names appear, have been *italicized* as have the names themselves and the Quranic quotations. The number of times a name is supposed to be invoked (usually twice) have been indicated in both the translation and the transcription of the Arabic. Below the English translation is offered first. This is followed by the meaning of the first twenty-eight names and finally the transcription of the Arabic text.

Translation

In the Name of God the Pre-Eternally Ancient, the All-Encompassing Who encompasses all of His creatures within His Knowledge! The Post-Eternally Primeval Who hath no beginning in His primordiality nor an end! The One Who illuminates all beings by the shimmering brilliance of the Light of His Face, and by the Power of His magnitudinal tremendousness, overshadowingly maintains over every angel (*malak*), constellation (*falak*), spirit (*jinn*), demon (*shayṭān*) and ruler (*sultān*), for He is feared by all of His creation! Ever heedful and with humility, from the high elevation of their stations, whilst prostrating themselves, the archangels of proximity (*malā'ikat'ul-muqarribūn*) answer the summons of His Greatest Name by whomsoever calls by it; hurrying thereby to respond to the firm attestations written upon the tablets of the hearts of the possessors of the mystery [of the name] *Badūḥ Ajhazat* (بدوح أحجزط)!

I beckon thee, O ye Spirits of the *rawḥāniyya* [i.e. spiritual theurgy] of High Sublimity and low perishability, and the servants of this great covenant pact, that ye answer my summons and respond to my need [**state thy need**]!

By the grandeur of *Birhatya* (برهتية) (x2)! *Karīr* (کریر) (x2)! *Tatlīyah* (تسلیہ) (x2)!
Tawrān (طوران) (x2)! *Mazjal* (مزلج) (x2)! *Bazjal* (بزجل) (x2)! *Tarqab* (ترقب) (x2)! *Barhash* (قابحود) (x2)! *Ghalmash* (غلمسن) (x2)! *Khawtayr* (خوطیر) (x2)! *Qalnahuwd* (برهش) (x2)!
Barshān (برشان) (x2)! *Katzîr* (کلہیر) (x2)! *Namūshalakh* (نوشلخ) (x2)! *Barhayūlā* (برھو لا) (x2)!
Bashkilakh (بشکلخ) (x2)! *Qazmaz* (قزمز) (x2)! *Anghalalīt* (أنغلليط) (x2)! *Qabarāt* (فرات) (x2)!
Ghayāhā (غیاها) (x2)! *Kaydhūlā* (کیدھولا) (x2)! *Samākhīr* (سماخر) (x2)! *Shimkhāhīr* (شمکھاھير) (x2)! *Shimhāhīr* (شمھاھير) (x2)! *Bakhatūnīya* (کھٹونیة) (x2)! *Bashārīsh* (بشارش) (x2)!

Tawnish (طوش) (x2)! *Shamkhābārūkh* (شمخاباروخ) (x2)! O God, by the reality [or ‘truth’] of *Kahlahīj* (كاهليج)! *Balatshaghshaghū’il* (بلتشخشوشيل)! *Amū’il* (امويل)! *Yagħtash* (يغطش)! *Jaldam* (جلدم)! *Mahjamā* (محجم)! *Hajlamīj* (هجلميچ)! *Warduwīya* (وردويه)! *Mahfilaj* (محفليج)!

He is God Who nothing is like unto and He is the Hearing, the Seeing! (Qur. 42:11)

By the reality [or ‘truth’] of this covenant pact taken with thee, O servants of these names of fidelity and effectuation, in that which I command thee by in this very moment with the grandeur of His grandiose exaltedness in the grandiosity of His magnificence! Be ye all faithful to God’s covenanted pact as ye are bound, and do not shake the faith after it hath been made firm, for indeed God hath made thee to be answerable, to be present, to hear and to submit, so be ye all my aid in all that which I command thee by (**to action**)!

By the reality [or ‘truth’] of the Most Mighty, Greatest Name whose beginning is *EL* (אל) and [whose] ending is *EL* (אל), and it is *EL* (אל)! *Shala'* (شلا)! *Ya'ayūbiyah* (يعوبيه)! *Yah* (يه)! *Wāh* (وه)! *Ah* (ه)! By *Takah* (تكال)! By *Takfāl* (تكفال)! By *Ṣa'iy* (صعي)! *Ka'iy* (كمي) and *Mamyāl* (مبابل) [who are] the ones obedient to Thee! O *EL* (ال)! How Mighty is Thy Name, O *EL* (ال)! Lofty be *Zariāl* (زريال) of that which is heard of Thy Name, spirit and the striking rod, and the burning enkindlement of Thy Light, O possessor of the Greatest Light! I beckon thee all by the hidden world and the great world of elevated manifestation, and by the reality [or ‘truth’] of the Name which ye all are compacted by [and so] bound to the Gate of the Temple of Greatness (*bāb haykal al-kabīr*), and it is: ‘*Alashāqish*’ (علشاقش) (x2)! *Mahrāqish* (محراقش) (x2)! *Afshāmaqish* (افشاماقيش) (x2)! *Shaqhamūnihish* (شقهمونيش) (x2)! *Rakashā* (ركشا) (x2)! *Kashlikh* (كشليخ) (x2)! *Alakshārish* (علكشارش) (x2)! *Alakūsh* (علكوش)!

And whosoever turns away from the remembrance of their Lord, there shall follow upon them a rising torment! (Qur'ān 72:17)

And by the reality (or ‘truth’) of *Ehye Asher Ehye* (אהיה אשר אהיה/أهيا اشر أهيا)
Adonāī Tzabāvot (אדוני צבאות/أدوني أصوات) *El Shaddāī* (אל שדי/آل شدای)! And by the reality (or ‘truth’) of *Abjad Hawaz Huti* (أبجد هوز حطي); and by the reality [or ‘truth’] of *Batad Zahaj Wāḥ* (بطد زھ واح); and by the reality [or ‘truth’] of *Bashamakh* (بسخ)! *Dālāhāmū* (دھوتون)! *Shayṭī'ūn* (شيطون)! *O Danūwā* (دانو)! *Malakhūthūwū* (ملحوثا)! *Daymūtūn* (دلاهمو)! *Kūr'ash* (کرعش)! *Ara'yīshaṭūkh* (بلخون)! *Balakhūn* (بلخون)! *Dahamūt* (دهوت)! *Arkhā* (ارخ)! *Arkhīm* (ارخم)! *Arkhīmūn* (ارخون)! *Thīkhūthīm* (شیخون)! *Azīsh* (ازیش)! *Elyon* (علیون)! *O Haythamūwā* (حیثوا)! *Maythūwā* (میثوا)! *Aḥabūn* (احبون)[the beloveds?]! *Manūn* (منون)[the beneficents?]! O *Ehye Asher Ehye* (אהיה אשר אהיה)! *Adonāī Tzabāvot* (ذهبیا)! (ذهبیا)! *O Dahmīthā* (ذهبیا)! (ذهبیا)! *Dahalilūwā* (دهلیلو)! Divine Metatron (מחennon/مطرون)! And O Light of *Būraq* (بورق)! *Arghīsh* (ارغیش)! *Arghashīsh* (ارغشیش)! *Laghathūn* (لغعون)! *Laghashūn* (لغشون)! *O Shabīrā* (شبیرا)! *Sharū* (شروع)! *Ashmakh* (أشمخ)! *Ashaghā* (أشغا)! *Ashaghūn* (أشغون)! O Sovereignty of *Mālikh* (مالخ)! *Malakh* (ملخ)! *Malikhā* (ملیخا)! *Mālikhūn* (ملیخون)! O All-Knowing Knower *Arghal* (ارغل)! *Arghī* (ارغي)! *Araghā* (ارغان)! *Arghanūn* (ارغانون)! *Tharnūn* (ثرنون)! *Kaznūn* (کرنون)! *Shamikh* (شمخ)! *Shamkhīthā* (شمختیا)! *Mashlamūn* (مشلمون)!

*Verily His Command whensoever He desires of anything to be is to say to it ‘be and it is’ (*kun fa-yakūn*), so glory be to the One Who within His hands are the dominion of all-things; and to Him are ye all returning! (Qur'ān 36:82-3)*

Be ye His obedient Names, and by their invocation the ones who answer,
for thou art single except by its calling; that is, when they are all assembled before
us; for verily this is indeed a pact, if ye should know, mighty!

Quick (الواحد) (العجل) (الساعة) (x2), make haste (العجل) (الواحد) (الساعة) (x2)!

Thus may the blessedness of God be within thee and upon thee, for no
power and no strength is there save in God, the High, the Mighty!

The first 28 names of the Birhatiya: their meanings and pronunciations according

to al-Buni¹⁵

أ The first name *Birhatiya* (بِرْهَيَا) (622) is equivalent to the meaning of the Arabic name ‘Holy’ (قدوس) and some say ‘Glorified’ (سبوح).

ب The second name *Karīr* (كَرِير) (430) is equivalent to the Arabic for ‘God of all-things’ (لَاهٌ كُلَّ شَيْءٍ) and some say ‘O God’ (يَا اللَّهُ).

ج *Tatlīyah* (تَتْلِيَة) (845) is equivalent to the Arabic for ‘the Holy, the Powerful/the Powerfully Holy’ (القَدُّوسُ الْقَادِرُ) and it is also said ‘Glorified, Holy’ (سبوح قدوس) and some say ‘The Well-Informed’ (الخَيِّر) and it is said ‘The Protector from Oppression’ (الْمُحْسِن).

د *Tawrān* (طُورَان) (266) is equivalent to the Arabic for ‘O Alive/Living’ (يَا حَيِّ) and some say ‘O Revivifier’ (يَا حَيِّي).

ه *Mazjal* (مَزْجَل) (80) is equivalent to the Arabic for ‘O Peerless/Self-Subsistent’ (يَا قَيُومً) and some say ‘O Ariser’ (يَا فَاعِلً).

و *Bazjal* (بَزْجَل) (42) is equivalent to the Arabic for ‘O Adored One’ (يَا وَدُودً) and some say ‘O God’ (يَا اللَّهُ) and it is said ‘O Victorious’ (يَا فَيْرَارً) and some say ‘O One/Primary’ (يَا اَحَدً) and it is

said ‘O One/First’ (يا واحد).

ز **Tarqab** (ترقب) (702) is equivalent to the Arabic for ‘O Peace’ (يا سلام).

ح **Barhash** (بڑھش) (507) is equivalent to the Arabic for ‘O God, thy servant. Respond to him’ (يا مقتدر يا عبدك أجيء) and some say ‘O Powerful/Capable’ (يا مقتدر). This is the praise (*tasbih*) of the archangel Michael (*mikā'il*) (upon It be peace).

ط **Ghalmash** (خالمش) (1370) is equivalent to the Arabic for ‘O Praised One, O Glorious One’ (يا حميد يا مجيد) and some say ‘O Sovereign’ (يا ملك).

ي **Khawtayr** (خوطيں) (825) is equivalent to the Arabic for ‘O Powerful’ (يا قوي) and it is said ‘O Impregnable, O Knowing, O Wise’ (يا متين يا علیم يا حکیم).

ك **Qalnahuwd** (قلنہود) (195) is equivalent to the Arabic for ‘O Impregnable’ (يا متین) and it is said ‘O Hearer, O Seer’ (يا سمیع يا بصیر) and it is said ‘O Hearing, O Wondrous/Fashioner’ (يا سمیع يا بدیع) and some say ‘O Self-Sufficient’ (يا منفی) and it is said ‘O All-Encompassing’ (يا محیط).

ل **Barshān** (برشان) (553) is equivalent to the Arabic for ‘O All-Encompassing’ (يا محیط) and it is said ‘O Godhead, O Dearly Precious/Grandiose’ (يا الله يا عزیز).

م **Katzīr** (کاظہر) (1135) is equivalent to the Arabic for ‘Glory be to God’ (سبحان الله) and it is said ‘O Powerful, O Impregnable’ (يا قوي يا متین) and some say ‘O Merciful’ (يا رحیم). And this is the praise (*tasbih*) of Jonah (upon Him be peace).

ن **Namūshalakh** (تموشاخ) (1026) is equivalent to the Arabic for ‘O God, O Dearly Precious/Grandiose/Tremendous’ (يا الله يا عزیز) and it is said ‘I Am God, the refuge of the fearful’ (أنا الله امان الخائفين). And it is also said its meaning denotes ‘O Dearly Precious/Grandiose/ Thou art God’ (يا عزیز انت الله) and others say ‘O God, O Powerful, O Impregnable’ (يا الله يا قوي يا متین) and it is said ‘O God, O It/he’ (يا الله يا هو).

س **Barhayūlā** (برھیولا) (254) is equivalent to the Arabic for ‘Glory be to God’ (سبحان الله) and

some say ‘*I Am God, the refuge of the fearful*’ (أنا الله امان الخائفين) and others say ‘*O Sufficient, O Hearer*’ (يا كافي يا سميع) and it is said ‘*O God, may my soul be raised by Thy Spirit to Thy Will*’ (يا الله روحني لروحك منتصبة على إرادتك). And this is the praise (*tasbih*) of Abraham (upon Him be peace).

ع **Bashkilakh** (شکیلخ) (962) is equivalent to the Arabic for ‘*O Protector of Faith*’ (يا مؤمن) and it is said ‘*Lofty be God, the Compassionate, the Merciful*’ (عز الله الرحمن الرحيم).

ف **Qazmaz** (قزمز) (154) is equivalent to the Arabic for ‘*O Protector*’ (يا محبين) and it is said ‘*Lofty be God, the Compassionate, the Merciful*’ (عز الله الرحمن الرحيم). And this is the praise (*tasbih*) of Jesus (upon Him be Peace).

ص **Anghalalit** (انھاللیط) (1130) is equivalent to the Arabic for ‘*O Mighty, O Judge/Wise*’ (يا عظيم يا حكيم) and it is said ‘*O Judge/Wise, O Well-Informed, O Magnanimous*’ (يا حكيم يا خبير يا لطيف) and others say ‘*the Compassionate, the Merciful*’ (الرحمن الرحيم).

ق **Qabarāt** (قبرات) (703) is equivalent to the Arabic for ‘*O Dearly Precious/Grandiose*’ (يا عزيز) and it is said ‘*O Subsistent*’ (يا باقي) and others say ‘*O Clement*’ (يا حليم) and it is said ‘*O Judge/Wise*’ (يا حكيم) and some say ‘*O Sufficient, O Munificent*’ (يا كافياً يا كريم) and it is said ‘*Lofty be the Godhead, the Sufficient, the Munificent*’ (عز الله الكافي الكريم).

ر **Ghayāhā** (غیاها) (1017) is equivalent to the Arabic for ‘*O Munificent, O Victorious*’ (يا كريماً يا فهار) and it is also said ‘*O Munificent, O Adjudicator/Judge*’ (يا كريماً يا قاضي) and others say ‘*O Dearly Precious/Grandiose, O Omnipotent*’ (يا عزيزاً يا جبار).

ش **Kaydhuwlā** (کیدھو لا) (76) is equivalent to the Arabic for ‘*The Powerful/Capable, It/He is God*’ (ال قادر هو الله) and it is said ‘*O Ancient, O Victorious, O Powerful/Capable over all-things*’ (يا قديماً يا فاهراً) and some say ‘*O speedy/swift One*’ (يا سريعاً).

ت **Simākhir** (شمیخاہر) (901) or **Shimkhāhir** (شمیخاہر) (1146) is equivalent to the Arabic for ‘*Elevated art Thou, O High, O Knowing*’ (تعالیت يا علي يا علیم).

ث Shimkhāhīr (شِمْخَاهِير) (1156) is equivalent to the Arabic for ‘O Adjudicator/Judge’ (يا قاضي) and it is said ‘O It/he, O It/he’ (يا هو يا هو) and others say ‘O Lord, O Lord’ (يا رباه يا رباه). (يا رباه يا رباه).

خ Shimhāhīr (شِمْهَاهِير) (561) is equivalent to the Arabic for ‘O Powerful, O Capable’ (يا قادر يا قادر) and it is said ‘O Sufficient, O Dearly Precious/Grandiose, O Omnipotent’ (يا كافى يا عزيز يا جبار). (يا كافى يا عزيز يا جبار).

ذ Bakhaṭūniya (بَكَهْطُونِيَّة) (107) is equivalent to the Arabic for ‘O Ancient’ (يا قديم) and it is said ‘O Constant/Perpetual’ (يا دائم).

ض Bashārīsh (بَشَارِش) (803) is equivalent to the Arabic for ‘O Capable/Powerful over all-things’. (يا قادرا على كل شئ).

ظ Tawnish (طُوْنِش) (365) is equivalent to the Arabic for ‘O Praiseworthy’ (يا شكور) and it is said ‘It is God, the Munificent’ (هو الله الکريم).

غ Shamkhābārūkh (شِمْخَابَرُوك) (1750) is equivalent to the Arabic for ‘O Capable/Powerful, He is God, the Munificent’ (القادر هو الله الکريم).

Arabic text of the Birhatīya conjuration oath¹⁶

بسم الله القديس الأزلي الخيط الذي أحاط بعلمه جميع مخلوقاته القديم
الأبدى الذي لا ابتداء لقدمه وليس له انتهاء الذي أشرق بساطع نور
وجهه جميع الأكوان وأمدها بقدرة هيبيته على كل ملك وملك وجن
وشيطان وسلطان فخافتة جميع مخلوقاته وأزعنـت وتواضعت الملائكة
المقربون من أعلى مقاماتها وسجدـت وأجابت دعوة أسمه الأعظم لمن
تكلـم به وأسرعـت الإجابـه والبراهـين المحـكمة المكتـوبة في ألواح قلوب
المتصـرفـين بـسر بـدـوح اـجهـزـط أـقـسـمت عـلـيـكـمـ أـيـتهاـ الـأـروـاحـ الـرـوـحـانـيـةـ

العلوية والسفلية وخدام هذا العهد الكبير أن تحييوا دعوتي وتقضوا حاجتي (— وهي —) بعزة برهتية 2 كرير 2 تليله 2 طوران 2 مزجل 2 بزجل 2 ترقب 2 برهش 2 غلمس 2 خوطير 2 قلنھود 2 برشان 2 كظهير 2 نوشلخ 2 برهيلولا 2 بشكيلخ 2 قزمز 2 أنغلليط 2 قبرات 2 غياها 2 كيدهولا 2 سماحر 2 شمخاهير 2 شمهاهير 2 بكھطونيه 2 بشارش 2 طونش 2 شمخاباروخ 2 اللهم بحق كلهليمج بلطشغشغول 2 أمويل يغضش جلد مهجمجا هجلميچ وردويه مهفيچ هو الله الذي ليس كمثله شيء وهو السميع البصير بحق هذا العهد المأخذ علىكم يا خدام هذه الاسماء الانقياد والانفاذ فيما أمرتكم به في وقتي هذا بعزم العزيز المعتز في عز عزه وأوفوا بعهد الله اذا عاهدتم ولا تنقدوا اليمان بعد توکیدها وقد جعلتم الله عليکم کفیلا واحضروا واستمعوا وأطیعوا وكونوا عونی على جميع ما أمرتکم به (من فعل) بحق الأسم العظيم الأعظم الذي أوله ال واخره ال وهو ال شلع یعیوبیه یه واه اه بتکه بتکفال بصعي کعي ممیال مطیعن لک یا ال ما أعظم اسمک یا ال جل زریال ما سمع اسمک روح وعصى الا صعق واحترق من نورک یا ذا النور الاعظم أقسمت عليکم بعالم الغیب والشهادة الكبير المتعال وبحق الأسم الذي تعاهدتم به عقد باب الهیكل الكبير وهو: علشاقدش 2 مهراقش 2 أفسامقش 2 شقهمونهش 2 رکشا 2 کشلیخ 2 علکشارش 2 علکوش 2 ومن يعرض عن ذكر ربہ یسلکه عذابا صعدا وبحق أهيا شراهيا أدوناي أصباوت ال شدائی وبحق أبجد هوز حطي وبحق بطر زهج واح وبحق بشمخ دالاهمو شیطیئون، يا دانوا ملحوثوا دیمتوون

يا كورعش أرعى شطوخ بلخون يا دهموت أرخا أرخييم أرخييمون
يا ثيحوثيم أزيس دار عليون يا حيسموا ميثوا أحبون منون. يا أهيا
شراهيا أدوناي أصباوت صباوتون يا دهميما دهليلاوا الله مطردون و يا
نور بورق أرغيش أرغشيش لغثون لغثون يا شبيرا شرو أشمخ أشغا
أشغون يا ملکوت مالخ ملخ مليخا مالخون، يا علام عالم أرغل أرغى
أرغون ثرنون كزنون شمخ شمخيما مشلامون إنما أمره اذا أراد
شيئاً أن يقول له كن فيكون فسبحان الذي بيده ملکوت كل شيء
واليه ترجعون تكونوا لاسمائه طائين ولداعيه مجيبين ان كانت الا
صيحه واحدة فاذاهم جميع لدينا محضرون وانه لقسم لو تعلمون عظيم
بارك الله فيكم وعليكم ولا حول ولا قوة الا بالله العلي العظيم الواح

العجل الساعية

¹ The name of this piece derives from the first divine name of its invocation in crypto-Syriac.

² Our presentation was entitled *Rūhaniya: The White Magic Heritage in Islamicate Esotericism*.

³ <https://www.scribd.com/doc/81920080/Jaljalutiyah-Imam-Ali> and

<https://www.scribd.com/doc/117345844/Syarah-Al-Jaljalutiyah-Ahmad-Bin-Ali-Al-Buni-1> (accessed 15 December 2014).

⁴ See our forthcoming translation.

⁵ Although some may dispute the authorship of this commentary as being by al-Būnī, nevertheless we can speak of a *Corpus Bunianum* wherein this commentary occupies pride of place and sits as one of its centerpieces. This phrase *Corpus Bunianum* is the neologism first coined by Leiden University Islamic texts specialist, Jan Just Witkam in “*Gazing at the Sun: Remarks on the Egyptian magician al-Buni and his work*,” 2007, 1, www.islamicmanuscripts.info (accessed 14 December 2014).

⁶ *sharḥ al-birhatīya al-māruf bi-sharḥ al-‘ahd al-qadīm* (commentary on the Birhatīya well known as the commentary upon the Ancient Covenant Pact, 67-90), henceforth *manba‘*.

⁷ See *al-shāmil fī al-bahr al-kāmil fī al-dawr al-‘āmil fī uṣūl al-ta‘zīm wa-qawā‘id al-tanjīm*
<http://arks.princeton.edu/ark:/88435/pv63g0318> (accessed 15 December 2014).

⁸ In *jahāt fī ‘ilm al-tawjīhāt*, private MS (in author’s possession).

⁹ In (ed.) Emilie-Savage Smith, *Magic and Divination in Early Islam*, Ashgate, 2004, 69-151, see especially 90-93.

¹⁰ See Francis Harrison and Nineveh Shadrach, *Magic that Works*, second edition, Vancouver, 2005; and Nineveh Shadrach, *Berhatiah: Ancient Magick Conjuration of Power*, Vancouver, 2011. In 2008 a critical academic monograph in Arabic was announced to have appeared in Syria as of 2007 critically assessing the issues, rigorously analyzing the questions hanging over versions of this text for over several centuries now, extensively detailing the linguistic problems associated with both the orthography and philological origin of the names, whilst also providing a valuable discussion regarding the multiple textual recensions and their source transmissions; but no further details are presently available to us regarding this study -- especially its author or title. Our understanding based on a posting made to the old yahoogroups Ruhaniya list in June 2008 is that this study was a published university dissertation. We have yet to locate it and the war in Syria since 2011 has only frustrated our efforts to do so.

¹¹ This also seems to be the case with the most of the works attributed to the North African sage, including his *opus magnum* which exists in three separate recension traditions (i.e. a short/*sughrā*, a middle/*wustā* and a great/*kubrā*), see Jan Just Witkam's pertinent comments in the article cited above; see also Noah Gardiner, "Forbidden Knowledge? Notes on the Production, Transmission, and Reception of the Major Works of Ahmad Al-Būnī," *Journal of Arabic and Islamic Studies*, 12, 2012: 81-143; and Saiyad Nizamuddin Ahmad, "Navigating the 'Corpus Būnianum'. A Survey and Analysis of Key MSS ascribed to Ahmad b. 'Alī al-Būnī (d. 622/1225)", American University of Cairo, n.d. (PDF sent by author); noteworthy are also John D. Martin III, *Theurgy in the Medieval Islamic World: Conceptions of Cosmology in the Al-Būnī's Doctrine of the Divine Names*, MA Thesis, the Department of Arabic and Islamic Civilizations, the American University in Cairo, 2011; and Edgar Walter Francis III, *Islamic Symbols and Sufi Rituals for Protection and Healing: Religion and Magic in the Writings of Ahmad ibn Ali al-Buni* (d. 622/1225), PhD thesis, UCLA, 2005.

¹² We were told in private conversation by a practitioner that these 28 names can also be substituted with the names of the lunar mansions and have been recommended in a specific invocation scheme specific to such ends (FSH, private communication, 2008).

¹³ FM, private communication, June 2008.

¹⁴ MR, private communication, April 2008.

¹⁵ This translation is based on al-Būnī's commentary cited above, see 67-74. We should also note that these pronunciations are based on al-Būnī's and that other sources have offered alternative versions.

¹⁶ This typescript was originally uploaded by the co-moderator of the former Ruhaniya list, and in a virtually unreadable MSWord Andalus font. It also contained several spelling and typographical errors, which we have corrected here. The orthography has been left as is without vowelling.